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the details under each head, and we would hazard the assertion, that no salient fact or significant phase of opinion or prominent name that might be looked for would be sought in vain. The worth of the whole is enhanced by that indispensable part of a book of reference, a complete Index. In fine, if we could have but a single table-book for consultation in this branch of knowledge, we should make choice of Dr. Smith's Tables as at once more comprehensive and more easily referred to than any other.

21. — 1. *Sketches of New England Divines.* By REV. D. SHERMAN. New York: Carlton and Porter. 1860. 16mo. pp. 443.
2. *Autobiography of DAN YOUNG, a New England Preacher of the Olden Time.* Edited by W. P. STRICKLAND. New York: Carlton and Porter. 1860. 16mo. pp. 380.
3. *The Life of the Rev. Adam Clarke, LL. D., F. A. S., M. R. I. A., etc., etc.* By J. W. ETHERIDGE, M. A., Doctor in Philosophy, of the University of Heidelberg, and Member of the Asiatic Society of Paris. New York: Carlton and Porter. 1859. 16mo. pp. 487.
4. *The Christian Lawyer: being a Portraiture of the Life and Character of William George Baker.* New York: Carlton and Porter. 1859. 16mo. pp. 320.

MESSRS. Carlton and Porter are busily "building the sepulchres of the prophets" of Methodism. The first-named of these works contains sketches of several prominent Congregational divines, from John Cotton to Dr. Emmons; but what gives it its peculiar interest and piquancy is its narrative of the lives of certain Methodist pioneer preachers, such as Jesse Lee, Billy Hibbard, Timothy Merritt, and George Pickering. They were a class of men well worthy to be commemorated, both for their sterling qualities of mind and heart, and for the interest that attaches to them as specimens of an extinct race. They were, for the most part, men of iron frames and vast powers of effort and endurance, of strong, sturdy common-sense, and of a zeal which held sacrifice and hardship of no account when incurred in the cause of human salvation. Intense and bitter hatred of Calvinism seems the only malignant passion they indulged; while scoffers, gainsayers, and opposers of other creeds and of no creed were in numerous instances won to their faith and to a Christian life by the blended courage and meekness with which they met assault and persecution. They did indeed suffer grievous things from ministers and deacons of "the standing order"; and they were wont to impute to the nominal creed of the

Congregational churches (a creed which, we apprehend, in those lukewarm days, they did not love well enough to fight for it) procedures in fact resulting from the exclusive legal rights guaranteed to the dominant sect, from which grew many of the evils and abuses, without the prestige and dignity, of an established church. None will more heartily rejoice in the memorials of the faith and piety of these fearless itinerants, than will the spiritual progeny of the very divines whom they held in such abhorrence.

The second of these books is the autobiography of one of these early Methodist preachers, and contains sketches of several of his fellow-laborers.

Mr. Etheridge's *Life of Adam Clarke* is well written and profoundly interesting; but we regret that he had not inserted, entire, Clarke's Autobiography, which covers the first thirty years or more of his life, and which, apart from its conscientious accuracy, is in itself one of the most curious of psychological phenomena. This portion of the narrative is toned down by the present author, so as to present a much less clear and appreciable view of the causes and experiences to which we may trace not only Adam Clarke's spiritual regeneration and growth, and the awakening and stimulation of his mental powers, but equally the intellectual tendencies that sometimes rendered his judgment as unsound as his learning was always exact and thorough.

William George Baker died in Baltimore some three or four years ago, at the age of forty-six. He was a lawyer of eminent ability, extensive practice, and high reputation. He was at the same time an humble, devout, and earnest Christian, an active and energetic leader in enterprises of Christian beneficence, and a zealous member of the Methodist Church. We would warmly commend this memoir, as illustrating the power and beauty of the Christian character in precisely those secular relations and engagements in which practical religion has indeed many of its brightest exemplars, but which form too few of the subjects of religious biography.

22.—*The Eighteen Christian Centuries.* By REV. JAMES WHITE, Author of a "History of France." With a copious Index. From the Second Edinburgh Edition. New York: D. Appleton & Co. 1860. 12mo. pp. 538.

THIS book derives its very high value from its being a superficial book, and pretending to be no more; while its author is so thoroughly a master of his ground as uniformly to select the really salient objects of